

A PĀLI LETTER SENT BY THE AGGAMAHĀSENĀPATI OF SIAM
TO THE ROYAL COURT AT KANDY IN 1756*

During the reign of Viraparakkamanarindasiha (1707-1739) the Buddhist order in Ceylon had become extinct, when the last monk, Hulamgamuve Jinadāsa died in 1729¹. At the instigation of the *sāmaṇera* Vālvitiye Saraṇaṅkara, the future *saṅgharāja*, the next king, Sirivijayarājasīha (1739-1747) tried to reestablish the *upasampadā* by inviting monks from abroad. As he learned from the Dutch that the Buddhist order was flourishing in South East Asia, he sent different missions there, among them one to Siam in 1745² asking for help in religious matters.

However, these attempts were not crowned by success, and the respective activities had to be renewed by his successor Kittisirirājasīha (1747-1781) in 1750³. He was more successful than his predecessor, for the king of Siam, Borommakot [Paramakoś] (1733-1758) now readily complied and sent in 1752 a group of monks, namely the *theras* Upāli, Ariyamuṇi, Mahānāma, who were renowned for their learning, and some junior *bhikkhus*. Thus an exchange of missions and letters was inaugurated⁴.

In 1756 the king of Siam sent a second group of monks to Ceylon under the leadership of the *theras* Visuddhācāra and Varañāṇamuni, who are named in § 46 of the letter published here. This letter is dated BE 2299, year of the rat, Friday, 7th day of the dark half of the month *āsuja* [āśvina], which corresponds to 15th October 1756. As it is of considerable interest for the cultural history and for the history of Pāli texts as well, it has been republished here from a Thai publication, which is almost inaccessible outside the kingdom. In 1916 (BE 2459), when Prince Damrong Rachanuphap (21.6.1862 - 1.12.1943) wrote his "The Establishment of the Syāma Nikāya in Ceylon" [*rūaṇ praṭṭiṣṭhān brah saṅgh sayāmaṇṣ nai laṅkādvīp*], which has been reprinted in Bangkok 1960, he included a transcript of the letter with a facing Thai translation on p. 211-295. Unfortunately, Prince Damrong does not give any information on the whereabouts of the letter. A search in the National Library, Bangkok, did not yield any result. Nor is there any clear evidence in the left papers of Prince Damrong or in the documents relating to King Rama V's voyage to Europe in 1897, where it is mentioned, however, that the King, while visiting the Temple of the Tooth in Kandy, saw "two of the golden books on *dhmma* sent by king Borommakot", and that he had them copied, but no reference is made to the letter. Consequently the present

edition is based exclusively on Prince Damrong's text. For efforts to get access to the original, which has been kept at least up to 1935 in the Malvatta Vihāra, in Kandy, when S. Paranavitana⁵ received a set of photos containing this very letter, have failed so far. Still, there is hope to get hold of the original in future. Even now the importance of the document certainly justifies its publication.

The language of the letter is South East Asian Pāli not always easy to understand, as syntax and vocabulary have been influenced by Thai, e.g.: *yipuna* § 65 foll. "Japanese", *phāraṅga*, § 69 "European", *vilanta*, § 44 foll. "Dutch"; *rae*, § 88 = *ree*¹ "mineral". An amusing misunderstanding is mirrored by the name of the Dutch skipper *kapitallotelante*, § 79 "lieutenant captain" as the commanding officer of the ship.

The paragraphs are the same as in Prince Damrong's edition. A translation, which poses considerable problems, and a study of the language remain a future task.

Bangkok

Supaphan na Bangchang

NOTES

* I am obliged to K. R. Norman, Cambridge, for checking the English of the summary of the letter, and to O. v. Hinüber, Freiburg, for adding some bibliographical references to the introduction.

1 Dewaraja, L. S.: The Kandyan Kingdom 1707-1760. Colombo 1972, p. 123.

2 Mhv 98,87 foll., cf.: Cūlavamsa being the more recent part of the Mahāvamsa. Trsl. by W. Geiger. Colombo 1955, II p. 253 foll.

3 P. E. E. Fernando: An Account of the Kandyan Mission sent to Siam in 1750. The Ceylon Journal of Historical and Social Studies. Peradeniya II, 1. 1959.37-83.

4 E. Lorgeou: Notice sur un manuscrit siamois contenant la relation de deux missions religieuses envoyées de Siam a Ceylan au milieu du XVIII^e siècle. JAs 1906. 533-548: on the missions of 1752 and 1756. - Mudiyananse, Nandasena: Correspondence between Siam and Sri Lanka in the 18th century. The Buddhist 44.1973. 15-22 briefly lists some letters and gives summaries of their contents. - Buddharakkhita, Siddhartha: Religious intercourse between Ceylon and Siam in the 18th century. Bangkok 1914 is inaccessible to me at present.

5 S. Paranavitana: Report on a Pāli Document in Cambodian Characters Found in the Malvatta Vihāra, Kandy, in: Second Report of the Ceylon Historical Manuscripts Commission. Colombo 1935. Appendix IX, p. 58-61: Paranavitana gives the contents of the letter and calculates the date. - A summary of the letter can be found also in: H. W. Codrington: A letter from the court of Siam, 1756. JRAS (Ceylon Branch) 36. 1945. 97-99.

SUMMARY OF THE LETTER

1. This letter was sent from the Aggasenāpati of Siam to the Aggasenāpati of Laṅkā.

2. The King of Laṅkā sent royal envoys to Siam with a model of Lord Buddha's Tooth Relic, a Buddha image, a royal letter and gifts for the King and the Crown Prince of Siam, a letter and offerings for the Saṅgharāja, and a letter and presents for the Aggasenāpati of Siam. The envoys came with the company of (Siamese) *bhikkhus* who returned (from Laṅkā) to Siam.

3. The envoys reached the mouth of the Chaophaya River in 1756.

4. When the Siamese ministers knew of the Laṅkan envoys' arrival, they told the King of it.

5. The King ordered a fleet of barges to meet the envoys and lead them from the mouth of the Chaophaya River. Along the River, the Siamese people joyously paid homage to the model of the Tooth Relic and the Buddha image.

6. The Aggasenāpati brought the model of the Tooth Relic and the Buddha image to Wat Parama-Buddhārāma near the Grand Palace and put the royal letters and gifts in a *maṇḍapa*.

7. The envoys had an audience with the King and presented him with the royal letter and gifts.

8. The King ordered the Siamese Aggasenāpati to write a letter in reply to the Laṅkan Aggasenāpati.

9. - 10. The letter from Laṅkā reported that Paramadhammikarāja (the King of Siam) had sent a Buddha image, a superb golden book, a royal letter, and presents, together with a company of *bhikkhus* to Laṅkā in 1752. Sirivaḍḍhanapurādhipati (the King of Laṅkā) celebrated the occasion by ordering a festival to be held. He also ordered a procession to convey the Buddha image and the superb golden book around the city. The Buddha image was kept near the *maṇḍapa* of the Tooth Relic. The Siamese *bhikkhus* stayed at Wat Pupphārāma. They set up *uposatha* boundaries in twenty places. Six hundred *sāmaṇeras* were ordained as *bhikkhus*, and three thousand young men were ordained as *sāmaṇeras*. These activities would help Buddhism in Laṅkā to last for 5,000 years. The King of Laṅkā had the Siamese *bhikkhus* well taken care of. He performed meritorious deeds as a dedication to the King of Siam. Later, he had a model of the Tooth Relic and a Buddha image made for the King of Siam.

11. When the King of Siam heard and took note of the words of the letter, he was very joyful. He had the model of the Tooth Relic and the Buddha image kept at Wat Parama-Buddhārāma, asked the *saṅgharāja* and the *saṅgha* to chant Buddhist texts, welcomed the envoys' giving alms to the *bhikkhus* in that ceremony, paid homage to the model of the Tooth Relic and the Buddha image, celebrated a three-day festival, and dedicated the merit to the King of Laṅkā.

12. When the King of Siam knew that the King of Laṅkā would like to give offerings to the Buddhapāda, he ordered the officials to lead the envoys there to do so.

13.-14. The royal presents to the Siamese *saṅgharāja* and to the crown prince were presented to them in the proper way.

15.-16. As the King of Siam was informed that there was a lack of Dhamma texts in Laṅkā, he sent 97 books to Laṅkā (A list of the texts is given in the letter).

17.-18. There were other suggestions in the letter in the royal letter from Laṅkā: the decoration of a *maṇḍapa* in the centre of the city and an arrangement for Dhamma preaching by a *bhikkhu* for three days each year.

19.-22. In fact the King of Siam arranged for Dhamma preaching by a *bhikkhu* in the Royal Palace every *uposatha* day, four times a month. During the Buddhist Lent, the King of Siam invited *bhikkhus* to preach daily for three months, because he knew that the gift of the Dhamma gives better results than any other gift. This was clearly mentioned in Maṅgalasuttavaṇṇā. The Buddha himself advised those who strive for happiness to listen respectfully to the Dhamma.

It was suggested that the Aggasenāpati of Laṅkā inform the King of Laṅkā of these activities.

23.-24. It was also suggested that the King of Laṅkā invite *bhikkhus* to preach the Dhamma in the Royal Palace every *uposatha* day, and every day during the Buddhist Lent, as the King of Siam had been doing. Then the King of Laṅkā would receive merit in the future.

25. However, ordination and religious practice in Laṅkā were apparently not following the traditional rules.

26.-27. With reference to the Laṅkan King's asking for Siamese *bhikkhus* to be sent to teach young men in Laṅkā, the necessary arrangement had been made.

28.-29. The Siamese *bhikkhus*, headed by the Thera Upāli, were now

teaching the Dhamma in Laṅkā to relieve the people there from *dukkha*. For it is believed that those who constantly perform meritorious deeds will finally gain bliss.

30. The three officials in the company of the Siamese envoys - Luang Visuddhimaitri, Khun Vādivicitra, and Muen Bibidhsaneha - related that the Laṅkan people, with their headdress on, entered a *vihāra*, which was the place for the *saṅgha* assembly presided over by a Buddha image, to observe the *uposatha* precepts and listen to the Dhamma. The four Siamese *theras*, headed by the Thera Upāli, advised them to remove their headdress before entering the *vihāra*; but the Laṅkan ministers did not follow the instruction.

31. However, those Laṅkan officials who had brought the royal letter (to Siam) three years earlier, when they were advised by the Siamese, did follow the rule. In Laṅkā, after frequent warnings by the Siamese *bhikkhus*, some of the Laṅkan ministers began to comply, but some did not, and some of those who first complied later followed the latter's example.

32. The Laṅkans explained that the wearing of headdress indicated their high social status.

33. The intention of the Siamese *bhikkhus* was to have everybody's head-dress temporarily removed during the stay inside the *ārāma*. For merit would be the reward for those who do so.

34. It was stated in the *Manussa-Vinayavaṇṇanā* that those who used umbrellas or wore turbans or shoes; rode on horses, elephants, or vehicles inside the boundary of an *ārāma* would go to hell.

35. It was said in the *Pācittiya-Vinayavaṇṇanā* that *bhikkhus* should not preach to a person who, except when he was sick, used an umbrella, put on shoes, or wore a headdress. Those who wore shoes and stayed close to a *saṅgha* assembly were considered disrespectful to the Buddhasāsana.

36. The Aggasenāpati of Laṅkā should make this fact known to the King of Laṅkā.

37. In Siam, a Siamese minister led the Laṅkan envoys to Wat Parama-Buddhārāma, where the model of the Tooth Relic and the Buddha image (from Laṅkā) were kept.

38. The envoys saw a decorated golden Buddha image with a crown. They should not say that such a Buddha image looked like a *devarūpa* (in Brahmanism).

39. For such a crowned Buddha image has been described in the *Mahājambupativatthu*.

40. The *Mahājambupativatthu* was sent as evidence for this. So the King of Laṅkā might have a Buddha image made with a crown in the Siamese style. - The Laṅkan envoys also saw the *Sihingā-Buddha* image in Wat Parama-Buddhārāma but they did not know its history.

41. The Siamese official told the envoys about the history of the *Sihingā-Buddha* image.

42. The envoys said that the *Sihingānidāna* did not exist in Laṅkā.

43. The Siamese Aggasenāpati had the *Sihingānidāna* copied for the King of Laṅkā.

44. When approaching Laṅkā, the ship was wrecked. Four *bhikkhus*, two *sāmaṇeras*, and two Dutch men were drowned.

45. The remaining fifty-six people survived. They brought the royal letter and offerings to Wat Maṅgalamahāvihāra at Arunagāma and presented the letter to the Aggasenāpati, who then brought it to the Palace and reported it to the King.

46. The King of Laṅkā welcomed the Siamese *bhikkhus* and their company, and presented gifts to them.

47. The King of Laṅkā sent ministers, other officials, the *saṅgharāja*, *bhikkhus* and *sāmaṇeras*, altogether 836 of them, to welcome the Siamese *bhikkhus* and their company and brought them to Sirivaḍḍhanapura (Kandy).

48.-49. When the Siamese *bhikkhus* arrived, the King granted an audience and ordered his officials to arrange for their residence at Wat Pupphārāma.

50. The King granted an audience to the Siamese dignitaries both on arrival and on departure, and gave various presents to them and their retinue.

51. When the Siamese *bhikkhus* and their company left for Siam, the Laṅkan King himself, the *saṅgharāja*, and the Laṅkan *bhikkhus* went to see them off. They arrived in Siam without having any difficulties.

52. The King of Laṅkā truly enjoyed doing these meritorious deeds.

53.-54. The King of Siam was pleased and arranged for a residence for them, together with money, utensils, and food.

55.-56. The King gave them money to buy things they wanted.

57. The King ordered his officials to take good care of them, from their arrival until their departure.

58. He gave money and clothings to those who came with the *bhikkhus* from Laṅkā.

59.-62. And when the envoys had an audience with him, he graciously

gave many more things. (There are lists of the things given to the envoys.)

63.-64. When the envoys went to pay homage to the Buddhapāda, the King gave money to them and their servants.

65. The envoys were granted an audience with the King in the Throne Hall.

66.-74. Lists of things graciously given by the King on that occasion.

75.-76. The envoys were comfortable, lacking nothing, for for the King was kind to them and their retinue.

77. The letter asked for the Laṅkan King's joyous approval of the Siamese King's meritorious deeds.

78. When returning to Siam, the Laṅkan King graciously arranged for the embarkation of the Siamese *bhikkhus*, including the Thera Ariyamuni.

79. The captain took good care of the *bhikkhus*; he had great respect for the Thera Ariyamuni.

80. The King of Siam graciously gave many things to the captain.

81. The Siamese *bhikkhus* who preached the Dhamma in Laṅkā then were the Thera Visuddācariya, the Thera Varañānamuni and others.

82. The weather in Laṅkā was mostly rainy and cold, but if the Siamese *bhikkhus* could bear it, they might stay there; but if they could not, a request should be submitted to the Laṅkan King that the *bhikkhus* be sent back to Siam. This would be meritorious for the King.

83. The King of Siam decided to give royal presents for friendship and goodwill to the King of Laṅkā.

84. So he had an official ask the Thera Ariyamuni and the Laṅkan envoys about what the King of Laṅkā liked.

85. The Thera Ariyamuni and the envoys told the Siamese official of those things that the King of Laṅkā liked.

86. The official then relayed the information to the Siamese King.

87. The King ordered such things.

88. The list of the 55 items of the royal presents for friendship and goodwill.

89. The list of the 21 items of the royal presents given to the Laṅkan Crown Prince.

90. The Siamese Crown Prince sent a Japanese sword with a niellowork-decorated sheath as a present to the Laṅkan King.

91. The list of gifts presented to the Laṅkan *saṅgharāja*.

92. The Siamese Aggasenāpati, too, sent gifts to the Laṅkan Aggasenāpati.

93. This letter was sent from Ayudhyā on Friday, the 15th October 1756.

SUBHAKKHARAM

1. Tibhava- lokamakūṭa- uttamaparamamah' issara- varavaṃsa-
suriyendra-narendrādhipat' indra-varottamakhattiyajātirāja- varā-
tulavipulaguṇa-gambhīravīraanantamahācakkavatt' issara-vararājā-
dhirāja- nātha- nāyaka- tilakaloka- cudhānarāmanikan' abhivanda-
anantapūjita-mah' iddhinārāyan' uppattisadisātirekaanekacaturāṅga-
bala- bahalaścalasuriyodita- amitatejā- ekādasaruddhaissaravara-
paramanāthaparamapavitta-saṅghita- Devamahānagarapavaradvāravati-
siriayuddhayamahāttilakabhabanabaratanaarājadhānīpurīramya- uttama-
sāmī- siriuvannapāsāda- ratanavararājanidhi- kāñcanakuñjara-
supatitanāgendre- gaḇendra- paduma- dantasetavārāṇanāg' indra-
karindraekadanta-sanimbamsadhara- atthadise- nārāyana- daśabidha-
rājedhamma-dharottamamahārājassa amaccesu Aggamahāsenādhipatinā
mayā pavara-SiriLaṅkādiṭṭhe rajjesirisampattassa Sirivaddhana-
purādhiṃsimaṇārājuttamassa amaccesu Aggamahāsenādhipatissa
pesitaṃ subhakkharapavaravacanāṃ nāma.

2. Sirivaddhanapurirājā Siri- Ayuddhaya- mahānagarā-
nivattanapavesan' atthāya siridantadhātuvalaṅḡjanāṃ maṇibuddha-
rūpaṇi ca pavarabhikkhusaṅgaṇi ca nimantetvā maṅgalarājapaṇṇākā-
rehi saddhiṃ rājasandesāṃ dutāmacce ca pesetvā Ekādasaruddha-
issaraparamanāthaparamapavittanārāyanadaśabidharājadhammadharama-
hojārassa ca Paramasorasādhirājassa ca datvā Saccaabandhapabbate
patitthitasiri-Buddhapādavaiaṅḡjanassa pūjanabhaṇḍāni pūjāpetvā
Varamunisirisāṅgharāj' issarapavaravisuddh' uttamabrahmacariya-
mahantevidyāsudhāttilakatipitakadharavaradhammamahāṇṇavapaṇḡṇāya-
katissaraparamācariyapavittasatthita-Siriratanamahādhatuārāmābhi-
ramyassamaṇasamosaravarasaṅghādhipatissa oīvan' ādiparikkhārehi
saddhiṃ samaṇasandesāṃ Aggamahāsenādhipatissa vikappabhaṇḍehi
saddhiṃ subhakkharaṇi ca adāsi.

3. Dūtānudūtesu Rājanadīmukhaṃ sampettesu ekūṇasata-saṃvaccharadvīṣatādīhikāni dvesaṃvaccharasahasāni atikkantāni ahesuṃ imasmiṃ musikasamvacchare-somavāra-āsaḥmaṣṣa-kāḷapakkha-pātipadadivase.

4. (Tad āha) Samuddapākāranagaraṃ vutthena senāpatinā nagaraparamparāropitapaccakkhasandesapavuttiṃ sutvā Ekādasa-ruddhaisaraparamanāthaparapavittanārāyanadesadhammadharamaḥo - lārasa sādaramahatā gārevaṇ'uttamāṅgasirottamen' añjalim katvā tam atthaṃ ārocesim.

5. Ekādasaruddhaisaraparamanāthaparapavittanārāyanadesa-bidharājadhammadharamahārājā Leṅkāḍīp'āgatesāsanapavuttiṃ sutvā surasīhanādvacanena rattakambelasannaddha-rettaparikkamachadana-maṇḍapapaṭiṃḍitam nānārājīvicittanāvam sajjāpetvā maṇibuddharūpaṃ ca siridantadhātuvalaṅḡjanaṃ ca pavarabhikkhusaṅghaṃ ca rājasandesaṃ ca maṅgalarājapaṇṇākāre ca yāva Rājanadīmukhaṃ paccoggamanam kātum vivaddhakosānusenāpatim āṇāpetvā nānāvidhena khādanīya-bhojanīyena gelaṅḡhe bhikkhusaṅgha-dūtānudūte posituṃ ca yoggabandhanīyamānaparivāranāvāya siridantadhātuvalaṅḡjana-maṇibuddharūpaṃ ca bhikkhusaṅghaṃ ca paramparānukammena paccoggamanam kātum ca yāva Sattamocanārāmaṃ oula-nagaramahānagarādhīpatikkamakāre āṇāpetvā hetthīmanānāpadesa-mahārāṇīkā dūtānudūtarājapaṇṇākārapesitapevarathānaṃ Sattamocanārāmaṃ sampattakāle yathāvussit' āvāse bhikkhusaṅgham vassāpetvā musikasamvacchare-sāvaṇamāsa-sasivāra-sunakkhatta-pavar'uttamasattamītihiyaṃ pattaesa ratanakanakamayanaṅkāṇīcana-latārājīvicittapavarasaḥkhanāvāyoggesu yuttasuvannaṃ udakabhaṇḍaṃ ca sajjāpetvā ek'ekasaḥkhanāvāya siridantadhātuvalaṅḡjanaṃ maṇibuddharūpaṃ rājasandesaṃ mahāḍakkhiṇasaṅkhaṃ ca dv'Ekajayanaāvāya samaṇasandesaṃ subhakkharaṃ ca gāhāpetvā catuḥi rājasīharūp'ādisattarūpanāvāhi rājapaṇṇākāraṃ gāhāpetvā paccā ca purato pādamaḷikāmaḥānaṃ anekasatesabbaparivāranāvāya dhaja-patāk'ādihi bhaṇḍapūjehi ca añṇehi nānābhaṇḍapūjanīyehi parivārāpetvā. Samaṇabrāhmaṇā pi sabbe janā pi siridantadhātumaṇibuddharūpesu

pītisomanassaajātā mahānadiyā ubhosu tīresu pañcalāj'ādīhi nānāpupphehi añṇehi sakkārasamānehi ca kamena yāva Mahāḡaṇatitthā nānāmāhāpadesato rājasandesanimantanathānāni pūjesuṃ.

6. Nānāvicittasabbaratanakanakamayamaṇḍapam kārētvā suvaṇṇarajatapāṭiṃḍitachetta-dhaja-patāk'ādihi susajjita-gamanamaggaṃ yāva rāj'antepurā sampādetvā siridantadhātuvalaṅḡjanaṃ ca maṇibuddharūpaṃ ca rājasandesaṃ gāhāpetvā chatta-dhaja-patāk'ādivarabhaṇḍadhāraṇamahājanehi bheri-saṅkha-paṇḍav'ādihi ca parivāretvā rāj' antepurasamīpe Paramabuddharāme siridantadhātuvalaṅḡjanaṃ maṇibuddharūpaṃ nimantetvā rājapaveṇiyā rājasandesa-pariyāya maṇḍape rājasandesaṃ ca maṅgalarājapaṇṇākāre ca samaṇasandesaṃ ca subhakkharaṃ ca ṭhapāpetvā anurūpathāne dūtāmacce vassāpesi.

7. Tad anantaram sāvaṇamāsa-suriyavāra-sunakkhatta-pavar'uttamasukkapakkhe terasamītihiyaṃ sampatte suvaṇṇaratanamahāpāsādetale nikkhamantassa amaccagaṇaparivutassa ākāse tāraka-gaṇehi parivuttaandassa viya paṇṇāṭṭapavararāj'āsane nisinnassa Ekādasaruddhaisaraparamanāthaparapavittanārāyanadesasabidharājadhammedharuttamamahārājassa santikaṃ Sirivaddhanapurādhīpati-mahārājuttamena pesitadūtāmacce netvā tam mahatā gāravena sirasā vandāpetvā tesa'eva sarājapaṇṇākāraṃ rājasandesaṃ dassesiṃ.

8. Tam suvaṇṇapatte pākātasundararājavecanam sutvā Paramadhammikamahārājā Sirivaddhanapurādhīpatimahārājuttame ulārapītisomanasso hutvā Sirivaddhanapurādhīpatimahārājuttamassa Leṅkāḍīpasenāpatissa kiocānukiocam paṭiāroccetuṃ surasīhanādene maṃ āṇāpesi.

9. Atha tayā pesitasubhakkharam nāma amhākaṃ pākātam eva Paramadhammikamahārājena maṅgalarājapaṇṇākārehi saddhiṃ navaratana-cumbitanāgarattasuvannaṃ jalitabuddharūpaṃ ca suvaṇṇa-poththakadhammaṃ ca bhikkhusaṅghaṃ ca rājasandesaṃ ca nimantetvā pesitamahānāvā dvīsaḥsadvisatachanavuttisamvacchare-

vesākhamaṣa- sukkapakkha- cātuddasiyaṃ aśivāre Sirivaddhana-
laṅkādiṭṭe Tikoṇamālatitthaṃ sampāpuni.

10. So ca Sirivaddhanapurādhīpatinā cakkaratanaṣaṭi-
lābhena cakkavattirāṇṇā viya pītisomanasena mahatussavena
suvannabuddharūpaṇi ca suvaṇṇapoththakaṇi ca nagerapadakkhiṇaṃ
kāretvā taṃ buddharūpaṃ Dantadhātumaṇḍirasamīpe vaddhetvā
rājamaṇḍir'āsaṇne sussaḍḍitamāṇḍape dhammapoththakaṃ tṭhapetvā
Pupphārāmaṇḍihāre bhikkhusaṅghaṃ vassaṇṇetvā kulaputte ovadetvā
saṅghakammāni kātum vīsatīyā tṭhāneṣu baddhasīmaṃ bandhāpetvā
bhikkhubhāve chasatasāmaṇerakulaputte upasampādetvā sāmaṇe-
bhāve tisahasakulaputte pabbājetvā; Paramadhammikaṛājatejēna
Sirilaṅkādiṭṭe yāva pañcavaṣaṣasahasasānaṣaṣa paripunnakātabba-
bhāvaṇi ca; bhikkhūnaṃ Sirilaṅkādiṭṭe sampattakāle Sirilaṅkā-
dhīpatimahārājuttamena Pupphārāmaṇḍihāre bhikkhusaṅghaṃ vassa-
ṇṇetvā tassa'eva samaṇasārūpe catupaccaye datvā karuṇāvega-
samussāhitamānaṣena a'ābādhaṃ bhikkhusaṅghaṃ anuviloketvā pūjā-
sakkāreṇa siridantadhātu-solāsaṇṇetiyaṭṭhānapūjan'ādinānakusalaṇi
katvā; Paramadhammikaṛājādhīrājassa rājakusalaṃ dinnabhāvaṇi ca;
Sirivaddhanapurādhīpatimahārājuttamassa maṇimeyabuddharūpaṃ
kāretvā sugandhajāte cunṇacandanatṭhāne siridantadhātuvalaṇṇjanaṃ
kāretvā taṃ suvaṇṇarajataṃ mayanānāratanaṃ khacite maṇḍape tṭhapetvā
dūtānūḍūteṇa niyamānaṃ taṃ tassa'eva dinnabhāvaṇi ca.

11. Tasmīṃ rājasandese pākāṭapiyavacanāṃ sutvā Pavara-
paramadhammikaṛājādhīrājā uḷārapītisomanasā hutvā antepura-
samīpe pavara - Paramabhuddhāreṇa siridantadhātuvalaṇṇjanaṇi ca
maṇibuddharūpaṇi ca tṭhapetvā pūjāsakkāreṇa kudaṇḍamaṇikāṇcā-
yuttamahānavaratanacumbitarājāvāṭiyakhacitt' ādike nānāratana-
cumbite sarājike suvaṇṇabhājane bahubhaṇḍapūjāni tṭhapetvā
dakkhiṇa-vāmapavaramuniṇi Sirisaṅgharājāṇi ca gāmaṇāsi-araṇṇāsi-
rājāgaṇāṇi ca nimantetvā Iti- pi- so- Bhagavādibuddhamantaṃ
saḍḍhāpetvā tesāṃ sasūpabyaṇṇjana-nānāpaṇṇitakhadānīyabhojanīyaṃ
parivisittvā dūtāmacce netvā puṇṇīkakoṭṭhāsa' atthāya bhikkhu-
saṅghānaṃ vattapāṭivattam kāretvā tesāṃ eva tīoṭṭar'ādinānaṃ

datvā ādāsayuttajalitamadhusiṭṭhadīpeṇa dakkhiṇaṃ kāretvā mahā-
saṅghadakkhiṇ'ādi pañcāṅgaturiyehi siridantadhātuvalaṇṇjana-maṇi-
buddharūpaṇaṃ sakkārasammānaṃ datvā sakkārasammānapariyosāne
tidivārattīṃ nānāmahatussavena ca nānēpupphagayāhi ca dantadhātu-
buddharūpaṃ pūjetvā tidivasam suvaṇṇarajataṃ paṭimāṇḍitakappa-
rukkena dānaṃ datvā aggaṃ mahāsēnāpati- anusenāpatīhi saha
mahussavadassaṇ'attham Laṅkādiṭṭe dūtāmacce ānyāpetvā yathā tehi
upalikkhitam viya tesāṃ nānārasasampannakhadānīyabhojanīyaṃ datvā
Sirivaddhanapurādhīpatinā Laṅkādiṭṭe ketaṃ viya dantadhātu-buddha-
rūpaṇaṃ pūjāsakkārakusalaṃ koṭṭhāsaṇi ca tad aṇṇiṃ mayā pubbe
n'āropitadātābbayuttakaṃ nānākusalaṇi ca anumodāpetum aumanasā
kusalam adāsi.

12. Ath'assa Sirivaddhanapurādhīpatimahārājuttamassa
saddhāsampannassa Sirī-Ayuddhayamāhāpuracetiyatṭhāne Saccabandha-
pabbate paṭiṭṭhitasirībuddhapāḍavalaṇṇjanaṃ pūjāsakkārabhaṇḍāni
pūjetvā dinnabhāvaṇi ca sutvā Ekādasarathasīsaṇṇaparamanātha-
paramadhammikaṛājā Laṅkādiṭṭe mahārājuttamassa rājakusalaṃ
thometvā buddhapāḍavalaṇṇjanaṃ pūjetukāmehi Laṅkādiṭṭe dūtā-
maccehi saha rājāmacce Laṅkādiṭṭe mahārājuttamena saddhā-
sampannena pesitapūjābhāṇḍāni gāhāpetvā yathāmanorathena
kusalam anumodātūti rājakusalaṃ koṭṭhāsaṃ adāsi.

13. Atha Siriratanamahādhatvārāmaṇīyākassa Saṅgharājī-
uttamassa pūjetum taya tēoṭṭar'ādisamaṇapannākārehi saddhiṃ
samaṇasandesapesitabhāvaṇi ca kētvā' haṃ saṅghakammakāreke
mahāmacce Teyyalokamaṇḍire sathitavara-Saṅgharājassa vanditum
dūtānūḍūte ānyāpetvā sabbapannākāraṃ dāpesiṃ.

14. Ath'assa Paramasādhīrājassa maṅgalarājapannākāre
Laṅkādiṭṭe pesitadadāpanabhāvaṇi kētvā te tassa'eva sādareṇa
datvā Paramasādhīrāṇṇā "Sirivaddhanapurādhīpatimahārājuttamo
Laṅkādiṭṭe Sammasambuddhasānaṃ tṭhāraṃ kettukāmo. Idāni
Laṅkādiṭṭe ativiya virocitaṃ pubbakāsaṇaṃ Buddhasānaṃ
Sirilaṅkādhīpatissa manorathānūrupaṃ ahoṣi" ti ativiya
somanasena vuccamāno. Sirasā'haṃ sampāṭicoḥami.

15. Atha tayā pesitasubhakkhare Laṅkāḍīpe dhammavinay'-
ātipakaraneṣa natthibhāvaṃ, tasmim̐ thapan'atthāya samaṇa-
lekkhapākaṭṭe tadeññadhammavinayapakaraneṇa yācitabhāvaṃ ca
sutvā sīrasāḍaren' añjaliṃ paggaḥetvā abhivādetvā Parama-
dhammikaṛājādhiraṇṇajuttamaṣa ārocesi.

16. Tada Paramadhammikamahārāja "Sumaṅgalavilāsinī-Catu-
Atthakathā-Suttapitakeṃ ca Paṭhamasamantapāsādik'ādi-Pañca-
Vinayaṭṭhakathāpitakeṃ ca Moggallānapakaraneṃ ca Atthakathā-
Vinaya-saṭṭikā ca Vimativinodaniṃ ca Rūpesiddhiṃ ca Bāla-
pabodhi-saṭṭikā ca Bālāvatāra-saṭṭikā ca Saddasāra-saṭṭikā ca
Saddahindupakaraneṃ ca Kaccāyanāṭṭhapakaraneṃ ca Sampiṇḍa-
mahānidānapakaraneṃ ca dvi-Vimānavatthupakaraneṃ ca dvi-Peta-
vatthupakaraneṃ ca Cakkavāḷadīpanīpakaraneṃ ca Sotabbamālīnī-
pakaraneṃ ca Soḷasaśīmahānidānaṃ ca Lokadīpakaṃ ca Lokavinēsaṃ
ca Jambūpatīsuttaṃ ca Theragāthā- Therīgāthāpakaraneṃ ca
Anuṭṭikā-Saṅghadvipakaraneṃ ca Mahāvamsapakaraneṃ ca Maṅgala-
dīpanīpakaraneṃ ca Majjhimanikāyadvipakaraneṃ ca Papañcasūdanī-
Atthakathā-Majjhimanikāyadvipakaraneṃ ca Aṅguttarenikāya-Mano-
rathapūraṇīdvipakaraneṃ ca Sammohavinodanī-Atthakathā-Vibhaṅga-
dvipakaraneṃ ca Vajirebuddhetīkākakaraneṃ ca Nettipakaraneṃ
ca Culavaggaṃ ca Mahāvaggaṃ ca Parivāraṃ ca Atthakathā-
Mātīkākakaraneṃ ca Vinayavinicchayaṃ ca Tīkā-Saṅgahaṃ ca
Anuṭṭikā-Saṅgahaṃ ca Vibhaṅgapakaraneṃ ca Dhutaṅgaṃ ca
Kaṅkhāvitaraṇīdvipakaraneṃ ca Pañcapakarane- Atthakathā-
Paramatthadīpanī ca Sumaṅgalavilāsinī-Atthakathā-Dīghanikāyaṃ ca
Sīlakhandhavaggaṃ ca Mahāvaggaṃ ca Pātikaṭṭikā ca Paramattha-
vinicchayaṃ ca Saccasaṅkhepaṃ ca Paramatthadīpanīsaṅkhepaṃ ca
Tīkā-Saccasaṅkhepaṃ ca Paramatthamañjūsā-Tīkā-Visuddhimaggaṃ ca
Tīkā-Paramatthavinicchayaṃ ca Paramatthadīpanī ca Tīkā-
Khuddakasikkhā ca Atthakathā-Theragāthā ca Sārattajalīnī ca
Tīkā-Petavatthuṃ ca Tīkā-Suttanipātaṃ ca Tīkā-Cariyāpitakeṃ ca
Tīkā-Nettipakaraneṃ ca Tīkā-Atthakathā-Pāṭisambhīdāmaggaṃ ca
Tīkā-Itivuttakaṃ ca Atthakathā-Udānaṃ ca Atthakathā-Cūla-

niddesaṃ ca Pāli-Buddhavamsa-Tīkā-Buddhavamsaṃ ca Pāli-Anāgata-
vamsaṃ ca Atthakathā-Anāgatavamsaṃ ca Tīkā-Anāgatavamsaṃ ca
Tīkā-Milindapañhaṃ ca Tīkā-Madhurasavāhīnī ca Tīkā-Vinaya-
vinicchayaṃ ca Yamakapakaraneḍvipakaraneṃ ca Buddhasiṅga-
nidānaṃ cā"ti sattanavuttipakaraneṇi Laṅkāḍīpe thapan'atthāya
pītisomaneṣena adāsi.

17. Api ca subhakkhare añño attho bhavissati.

18. So Sirivaddhanapurimahārāja nagaramajjhe maṇḍapaṃ
paṭiyādetvā saṅghaṃ nimantayamāno Dhammacakkappavattanasutt'-
ādidhammaṃ desāpīto tiyāmarattim mahantapūjāsakkārehi anusam-
vacchare rājakuśalaṃ vaddheti.

19. Ekādasarathaisaraparamanāthamahārāja purāṇaṃ
Devamahānagare rājakulupakaṃ bhikkhuṃ dhammaṃ desāpeyya rāja-
maṇḍire ekamaṣaṣa catuvār'uposathe kāḷajunhapakkhe cātuddasī-
paṇṇarasī-atthamiyamhi.

20. Iminā Ekādasarathaisaraparamanāthamahādhīpatidhamma-
dhammikenā dhammadānapasetthēna dhammo antepure pañcamī-
atthamī-ekādasī-paṇṇarasīsēṅkhēte junhakāḷapakkhe ekamaṣaṣa
atthavāre atth'uposathe desāpiyamāno; evakhaṇḍaparampaṇāya
antovasse temāsaparipunṇe tena dhammo rājakulupakaṃ desiyamāno
nibaddhaṃ acchindeyya. Kaṃ? Dhammadānānisamaṣaṣa sabbadānato
mahapphalattā "Yo dhammaṃ sutvā dānaṃ datvā sīlaṃ rakkhati,
so maggaḥphalaññāṇaṃ abhisambujjhī" ti.

21. Ten'āha Maṅgalasuttavannaṇāyaṃ "Sace pi hi cakkavāḷa-
gabbhe yāva brahmalokā nīrantaraṃ katvā sannisinnānaṃ
Buddha-paccekaḥbuddha-khīṇāsavānaṃ kadalīgabbhaṣaḍḍisāni cīvarāni
dadeyya, tasmim̐ samāgame catuppadikagāthāya katānumodanā
setthā. Tañ hi dānaṃ tassā gāthāya soḷasekalāṃ nāgghati.

"Yo dhammacārī kāyena vācāya uda cetasā

idh'eva naṃ paṣaṃsanti pecca sagge paṇodati" ti.

22. Api ca dhammadānānisamaṣaṃ Buddhasetthēna pakāsitam
"Ye janā sukhā icchanti, te dhammaṃ sakkaccaṃ suṇantu;
desanāpariyosāne sātthikā dhammadeśanā" ti. Aggaṃmahāsenādhī-

pati Laṅkāyaṃ taṃ pavuttiṃ nayitum n'āroceyya tassa pāketaṃ.

23. So Laṅkinto rājā rājakulupakaṃ dhammaṃ desāpento rājanivesane pañcamī-atthamī-ekādasī-panṇasāssīsaṅkhāte ekaṃāsaṃ atthavār' uposathe vassūpanāyike upakatthe rājakulupakaṃ bhikkhū dhammaṃ desiyamāno niccaṃ nibaddhaṃ temāseparipunnāṃ Devanagarasadiṣaṃ hotu.

24. Taṃ kusalaṃ Sirivaddhanapurirājuttamassa Raṅṅo samvaddheyya anāgate.

25. Atha Sirivaddhanapure Buddhasāsanam pabbajj'upasam-padaḍḍhānavattānuvattānusitthā saṅghikaṃ saṅṅhaṃ na pāketaṃ bhaveyya.

26. Sirivaddhanamahārājā rājaporiṣaṃ saṅghavaram oṭṭupārisuddhasīlavissuddhiṃ āyācān'atthāya "Devamahānagare bhikkhusaṅgho pabbajj'uppādaparamo Laṅkādiṭṭhe kulaputte ovadati Laṅkādiṭṭhe Buddhasāsanam thāvaram khemaṃ abhi-vaddhayi" ti apesayi.

27. Idāni tassa raṅṅo manoratham abhipūrayi.

28. Api ca sabbe bhikkhū Upālittther'ādayo pamādaṃ pāvācānenānanuucchavikaṃ diṣvā pamocaṃ'atthāya saṃsāradukkhato anuśāsiyamānā sugatibhūmiṃ paṭṭhanānuucchavikena sampāpunīsu.

29. Ten'āha porāṇ'ācariyo :

"Saddhāpubbaṅgaṃ puññaṃ api kiñci punappunam paṇānā tīsu kilesu labbhanti tividhaṃ sukhā"ti.

30. Api ca MahāVisuddhametrī-Anuvicittavādī-NahutaBibidha-senānāmihehi tīhi rājapuriṣehi bhikkhusaṅghehi saddhiṃ Visuddhācariyapamukhehi nikkhamitvā nivattamānehi "Sabbe Laṅkā-vāsino senāpatimahāmacco'ādayo saṅghasannipāte vihāre buddha-paṭimākaravisaye pavasitvā niccaṣīla-uposathasīle samādayitvā dhammaṃ suṇantā kaṅkuk'unhisaṇi paṭimukkamsu. Tadā therā cattāro bhikkhū Upālittther'ādayo paṭipadaṃ ananucchavikaṃ diṣvā sāsetvā vā kathetvā vā te kaṅkukamikkarū muñcāpeyyuṃ ekamsaṃ karitvā upagañchitum. Senāpatimahāmacco ovādasāsanam nānukariṃsū"ti evaṃ vuttam.

31. Trisakkarasamvacchare rājasandesam niyamānamahāmacco ca idāni pavasitamahāmacco ca dveme dūtā yasmiṃ yasmiṃ padese buddharūpaṃ pañāmitam niyamānā buddhapādevaḷaṇṇaṃ pañāmituṃ ca rājapuriṣehi ayuttam diṣvā vāciyamānā kaṅkuk'unhisaṇi ca muñciyamān'ekamsaṃ karitvā n'uppesaṅkamitum anurūpaṃ passamānānukareyyuṃ tāni te omuñcayamānā. Cattāro therā Upālīdayo Laṅkādiṭṭhe vassamānā ovadeyyuṃ senāpatimahājanānaṃ punappunam eva; ekaccānukari, ekaccā nānukari, ekaccānukaritvā yaṅkiñci puggaladutiyaṃ anukariyamānaṃ adisvā lajjamanānukariṃsu.

32. Sakala-Sirivaddhanapurivijitavāsī brāhmaṇo hi manāyitaṃ vā taṃ unhisapaṭimukkaṃ sasirasadiṣaṃ unhisukku-jayamānāsirasadiṣaṃ kaṅkukapārūpanam uccākulapuggalaṃ vā kaṅkukamuñcanam pi hīnajaṭipuggalesarikkhakaṃ ti katheyyuṃ.

33. Api ca brāhmaṇā senāpatimahāmacco'ādayo Buddhasāsaṇe paṇānamānā tehi therehi Upālīpamukhehi eadā kaṅkukamikkarā omuñcāpetum vāriyamānā na honti. Te brāhmaṇā bhikkhusaṅgham buddhapamukhaṇi ca pañāmitum āramāṃ pavasanto bhikkhūhi vāriyamānā Buddhasāsanānuucchavikena. Sace pi ye diṭṭhamānaṃ atinānuucchavikaṇi-eva na paggaṇheyyuṃ, te puggalā Kavindena paṇānātebbāti ativiya kusalaṃ labbheyyuṃ.

34. Ten'āhu porāṇā Manusasevinayavannanānaṃ "Ye chattaṃ vā pattaṃ vā dhārentā vihāra-cetiya-bodhirukkha-buddhapāṭimāya sīmāmaṇḍale pavassanti, te niraye pattanti; antamaso upāhanam abhiruyhitvā tasmiṃ tasmiṃ sīmāmaṇḍale pavassanti, te niraye pattanti; ye hetthi-assa-sivikā-ratha-yān'ādayo yāne abhiruyhitvā tasmiṃ tasmiṃ viharūpacāre pavassanti, te niraye pattanti; antamaso pi sīlavetṭhanam vā kaṅkukam vā pārupitvā tasmiṃ tasmiṃ maṇḍale pavassanti, te niraye pattanti; ye Buddhaṇi ca Dhammaṇi ca Saṅghaṇi ca saraṇam gatā, te caturāriyasaccāni sammappaññāya passanti;

etaṃ kho saraṇam khemaṃ etaṃ saraṇam uttamaṃ
etaṃ saraṇam āgamaṃ sabbadukkhā pamuccati"ti.

35. Api ca PācittiyaVinayavannanā " Na chattapāṇissa agilānassa dhammo desetabbo, na pāduk'āruḷhassa agilānassa dhammo desetabbo, na vetṭhitasāssa agilānassa dhammo desetabbo; yo pāduk'āruḷhanto hatthapāsaṃ bhikkhūnaṃ pavāsitvā pañca-sīla-atṭhasīlāni samādiyivā dhammaṃ sutvā piṇḍapātaṃ paṇāmeto, so Buddhasāsaṇe agāravo; yo koci evaṃ akariyamāno Buddhasāsaṇe sagāravaṃ katvā ratanattayamāko hoti, tasmiṃ saraṇ'āgamaṇaṃ tiṭṭhati, so 'upapilak'upacchedakammasāṅkhātāṃ pāpakammaṃ virahito " ti veditaḥhā.

36. Aggamahāsenāpati Laṅkāyaṃ taṃ etthaṃ ubhayapakaraṇe samvijjamaṇakaṃ nayitvāna pāketaṃ ārocetvā Sirivaddhanamaḥārājuttamassa brāhmaṇānaṃ Buddha- āṇācakaṃ narindaṃ paṭiyādetvā kusalābhivaddhanāya Laṅkindamaḥārājuttamassa ca.

37. Atha tassa rājamaṇḍīrasasīpa-Paramabuddhārāmaṇiḥare rājapurisena dūtānuddūtāmaccaṇaṃ āniyapavesanaḥhavo buddharatana-bimbaṇ ca siridantadhātuvaleṇṇaṇ ca dinnam eva ahoṣi.

38. Tayo dūtā ca sa-unḥisaṃ buddhabimbaṃ nikkhasuvanna-mayaṃ tassa paṭirūpakam diṣvā navaratanamaṇḍitaṃ maṇimuttā-veluriy'ādikaṃ mah' agghaṃ sundaramaṇḍape susaṇṭhitaṃ nānājātarūparajataṃ mayakhacittaṃ diṣvā aññaṃ buddharūpaṇ ca hadayena saṃsayamānā "Taṃ buddhabimbaṃ navaratanamaṇḍitaṃ eva rūpaṃ eva Laṅkāyaṃ na hot'eva; tasmiṃ ayaṃ buddhabimbo evarūpo paṭimaṇḍito devaputtasadiṣo ahoṣi"ti mābravum.

39. So Rājādhirājuttamo rājakiocaṃ abhikusaḷaṃ vitathaṃ Buddhavacanena nānukareyya. "Buddhabimbo makuṭacumbito īdiso va Mahājambūpativatthumhi pāketo"ti vatvā taṃ nidānaṃ pāketaṃ vācento rājapuriso eva evaṃ āha.

40. Jambūpativatthum pesamānāḥhase Laṅkādiṇe sāsitaṃ brāhmaṇānaṃ Aggamahāsenāpatiṃ Laṅkāyaṃ Laṅkādiṇapaduttamarājassa taṃ ārocayitvā imaṃ vatthum pesento Saṅghavaranaṇyakkuttamassa vicāretvā vimatiḥaraṇ'atthāya sabbesaṃ brāhmaṇānaṇ ca; Laṅkindaṃ taṃ buddhabimbaṃ sabbanavaratanapaṭimaṇḍitaṃ edisaṃ kareṣi;

kusaḷaṃ bhiyyobhāvāya Laṅkādiṇe Sirivaddhanapurivijite ti. Api ca dūtānuddūtāmaccaṇaṃ vicittakāñcanaṇarajataranapaṭimaṇḍite Paramabuddhārāmaṇiḥare manorame maṇḍape Buddhasiṅgharūpaṃ diṣvā taṃ aṇānitvā nidānaṃ kathāpesum savanāya.

41. Rājapuriso taṃ āharitvā dūtānuddūtānaṃ taṃ pāketaṃ kathesi.

42. Dūtānuddūtāmaccaṇaṃ " Imaṃ Sirivaddhananagare n'atthi Siṅghanidānaṃ " ti abravum.

43. Rājapurisaṃ Buddhasiṅghanidānaṃ likkhāpetvā pesayāḥhase. Aggamahāsenāpati imaṃ Buddhasiṅghanidānaṃ nīharitvā Sirivaddhanaraṇṇo ārocetvā Sirivaddhanapurasmaṇ idam gopetīti bravi.

44. Api ca rājapurisā MahāVisuddhametri-Anuvadībicitta-NahutaBibidhasneḥānāṃikā āgacchamānā dūtāmaccaṇaṃ nāvaṃ pakkhanditvā. Laṅkādiṇasasīpaṃ pattānaṃ pothaviyojaleṇṇaṇ rugaṇe toyenuṭṭhatthamhi mālutajavāciyugataṃ va tiṭṭhati. Aruṇagāmaṇaṃ tiṭṭhasasīpe purimadiṣā bhijjati nāvā. Cattāro bhikkhū ca dve sāmaṇerā ca dve Vilantamanussa ca atṭha-janā samuddamaṇḍiḥe maraṇamukhe pattisū.

45. Sabbe bhikkhusaṅgha-sāmaṇera-rājapurisa-Vilantamanussa ca pothavikato orohantā phalekaṃ vā nissēy'udake vuyhamānā vā tīraṃ sampāpunesum. Dvādesabhikkhusaṅghā ca navasāmaṇerā ca dve rājapurisā ca dibhāsavācakaṇpuriso ca catuvejjā ca navapesakārā ca ek'ārāṃiko ca satterasādhikaVilantamanussa ca chādhikapaṇṇāsamanussa subhakkhara-garūlahusuvannarajetā-laṅkāra-bhūsavatthamahagghaṇ ca siridantadhātupūjābhāṇḍāraḥa-rājadānaṇ ca gahetvā Aruṇagāmaṇ Maṅgalamaḥaviḥaraṃ vā upaniṣēya, jayabhāsitaṃ nāma porisaṃ paṇṇahatthaṃ, Agga-mahāsenādhipatiṇ peseyyum. Aggamahāsenāpati taṃ paṇṇam gaṇhanto gantvā antepuraṃ Sirivaddhanaraṇṇo taṃ āroceti.

46. Sirivaddhanamaḥārājā piyavādī rājamettiṃ vaddhento, ativiya passaṇno, Vāma-aggakampahevaddhikārammahassanaṃ eva Aggamahāsenāpatinā ca catuṣaviraṃakkhaggehi paṇṇāsasatabala-

nikāyehi pañcādhikapaññāsaasatajanehi saddhiṃ sīvik'upavāraya-
tīcīvara- garuḷahubhaṇḍe pesetvā Visuddhācāra-Varaṇṇamuni-
pamukhānaṃ therānūtherānaṃ dāpiyamāno, MahāVisuddhametri-Anu-
Vādībhojita- NahutaBibidhasnehaśākhātārājapuriśānaṃ ekamekānaṃ
koseyyanivatthavicittamālasattal'ekaṃ ca visuddhasātik'ekaṃ ca
vatthacatuḷḷaḷikkhivicitattak'ekaṃ ca ureṇḡavatttharattārājīseta-
rājīṇi ca rattamukkarāj'ekaṃ cāti pañcaṃ vatttham samaṇ
diyamāno, vejja-nitabhāsa-porisa-pesak' ek' āramikānaṃ kañcaka-
vatthāni ca samaṇ samaṇ (diyamāno), saṅghaṃ sakkarebhaṇḍa-
subhakkharaṇi ca rājapuriśaṇi ca ajjhesamāno; niyamānupavāretvā
dvādasadināṃ Saṅkurakittanagaraṃ sampatto Sirivaddhanapurūpa-
kantikaṃ ekāh'eva añjasaṃ.

47. Laṅkādiṇipinduttamaraññā saha poriseparivār'atthasatehi
sabbesaṃ samaṇerājapuriśānaṃ Dekkhiṇasaṅgharāja- pañcārāja-
kulupaka- soḷa'sanusaṅgha- Pālibhāsāyavācuggetadesasāmaṇera-senā-
patīAdhikāramahākīriyārājakarūṇādhikārammahatthamevanāmika- anu-
senāpatitayānaṃ chaṭṭiṃsādhikakāṭṭhasatānaṃ saṅghaṃ subhakkhar'-
upavāriyapesanabhāvo Vālukagaṇḡanadiṃ Sirivaddhanapur'upakantikaṃ
sarpāpūṇi agghagāvutamaggaṃamāṇaṃ pi.

48. Laṅkādiṇipaduttamo saddh'ussāhajāto āgantvā, paṭi-
saṇṭhāraṃ karonto sagāravena caṅkaratanayuggaṃ detvā, ekame-
kānaṃ bhikkhūnaṃ ca gaṇh'upavāraya anto Sirivaddhanapuraśa
Pupphāraṃ, sabbe rājapuriśe Kuṭiyāvera-nāmika nāḷikeravane
vasamāno, samaṇerānaṃ ca bhikkhūnaṃ ca nānappakāraṃ cīvara-
parikkhāraṃ detvā, suddhe āgāraṃ kārāpento bhojanaṃ rundheyya
nānāvidhaṃ kappiyakhādanīyaṃ sāmānerabhikkhūnaṃ ca upatṭhah'-
atthāya.

49. So taṃ tambula-pūga-phalāhārānna-miṇaṃ ca āharāpetvā
upaśohidati nāvikaḷaṃ rājapuriśānaṃ ca.

50. So Dīpaduttamo āgantvā oṭupacāya-bhesajjaṃ deyya-
dānaṃ jīvitaparikkhāraṇi ca bhikkhūnaṃ detvā, te rājapuriśe
rājamaṇḍiraṃ āroḥanto sabbālaṅkārehi maṇḍitaṃ pañāmasubhakkharaṃ
dātum ekavāraṃ āruheyya āpucchapaṇāmitum pun'ekavāraṇi ca.

So tinṇarājapuriśānaṃ ekamekāṇi ca vaṭṭasaṅketidalaśannibha-
aṅgulimuddhikasīsakosarajataparikkhittasamūlārājatarāñjitaṇi ca
pañcādhikadvīsa- cattālīśādhikadvīsa- dvesa- aṅgularajātāni
ca ekamekānaṃ koseyyapatta-rajatacumbitakaṃ pesanivattham
desavidhaṃ pañṇākāraṇi ca tesam nitabhāsa-porisa-vejja-pesa-
puriśānaṃ catupariśānaṃ o'eva adāpayi.

51. Sirivaddhanapurimahārājā samussāhitamānaśo ratana-
buddhabimbaṃ siridantadhātuvalaṇṇjanaṃ ca sasaṅghikaṃ anuyāyanto
Vālukagaṇḡanadiṃ sampatto ativiya domanassaṃ anubhuyyate.
Varasaṅgharājuttamo sabhikkhusaṅgho taṃ ṭhānaṃ sampatto
domanassaṃ upādayi. Kasmā tassa niggaṭa-Laṅkādiṇipamhā te sabbe
rājapuriśe sabhikkhukā Devanagaraṃ āgaochantā, kiñci vikaḷaṃ
nāhontīti pañṇaṃ paricchiḷḷamānuyuttaṃ likkheyyaṃ.

52. Evaṃ so Laṅkuttamindo pasannahadayo pītipāmojjo
idaṃ eva kusaḷaṃ kareyya.

53. So narindo Dhammikaṃmahārājā somanassappatto tena
kusselena tassa raññā anumodī nānappakāreṇa bhiyyoso mattāya.

54. Idāni Varadhammiko Sāminduttamo dūtānūḍṭāmaśānaṃ
rājapañṇāśatānaṃ ativiya kārūṇi, taṃ rājasaṇḍesaṃ ānīte
rājasaṇḍiraṃ pacchā gaochamāne taṃ nikaṭiṃ rājapuriśe
ṭhān'antar'enuochavike payojetvā'nurekkhito pesakārapuriśe
vassāpento pesakārekammaṇa, bhaṇḍāgārikapuriśaṃ rajataṃ
gāhāpetvā, vīsatīpalaṃ samaṇ samaṇ dūtānūḍṭāmaśānaṃ dāpetvā,
pañcāpalaṃ samaṇ samaṇ dibhāsālaṅkāpariśānaṃ ca, pañcāpalaṃ
dibhāsāvācakaVilantassa; laṅghipuriśānaṃ garu dve palā
labhiṇi; sē laddhūṃ chapādentī; dvepādādhikaṇi ca palaṃ deti
rājadūt'upadūtābhāsāvācaka-pesakāra-poriśānaṃ ca bhisibimbahanaṃ
kaṭṭasāchi'nna-miṇa-tambula-kamu-puvavikaṭiṇi ca.

55. Sace pi te dūta-nitabhāsā-pesakāra-poriśā pasāṅgaṃ
yañhiñci pipāsā honti;

56. so tesam upatṭhāyikaṃ Rājamantrīmahāmaśānaṃ rajataṃ
gāhāpeti vikayamān'uochochavikāśiṇsaṇāya.

57. Te dūtānūdūtāmaccā nigatalaṅkādhīpā gacchamānā tena pariggaham dātābhayuttakam gāhāpayitvā dukkhasukhasuvatthiñ ca pucchiyamānā punappunam eva acchindeyyam kiccakat'upatthāka-rakkharājapurisam khēdanīyam bhojanīyam patipādaya sattāhe tāni gāhāpayamāno tesam deti yāva Ṭāṅkādhīpamhā.

58. Api ca so Dhemmiko rājā cuddasannam Ṭāṅkāporisānam bhikkhūhi saddhim Ariyamunipabhūtīhi āgatānam āramikanam rajat'ekapalañ ca dvedussayuggañ cāti rajata-vatthāni tesam deti.

59. Api ca tasmim dūtānūdūtātaye pavesapaṇāmite Paramakhattiyasāmino mahādayadharo tesam rājadūt'upadūta-trīdūtānam pesavattahapaṇḍaratadasesakani'ekañ ca sisupageḷeka-sukhumatalakāñcānavicittalekkharukkh'ekañ ca kañcukeḷakatālakāñcanumujāveḷik'ekañ ca suvaṇṇagaṇṭhithūpikapañcaviśaṇṇa ca kāyabandhanakoseyyaCīnarājīsuvannasādisam'v'ekañ ca tīviyaveḷī-suvannagaṇṭhikāthūpik'ekañ ca aṅgulimuddhikanīlamanīkaṭukaphala-pamāñ'ekañ ca suvaṇṇavataṇṇa sakekañ ca suvaṇṇasāpamcārik'ekañ ca sovaṇṇatatakamatt'ekañ ca sajjhukakoraṇḍakāmbujadalades'ekañ ca kāḷisaḷḷakakotākaYipun'ekañ ca rajatadabb'ekañ ca dvesula-dabbasaḷḷak'ekañ cāti sattabhaṇḍāni rājadūtāssa datvā;

60. upadūtāssa pikareḷakatālasuvannañ ca kañcukeḷakatālānīlūmujekāñcānaverūḷiy'ekañ ca gīveyyakaveḷīsetavattahasovanna-gaṇṭhikāthūpik'ekañ cāti tato mukkāgghāni tīni bhaṇḍāni;

61. trīdūtāssa ca kañcukeḷakatālarattūmujasovannañ'ekañ ca aṅgulimuddhikanīlamanīkuniḷḷaphalūmukk'ekañ cāti tato mukkāgghāni dve bhaṇḍāni;

62. sattavattabhāraṇ'upabhogaṇi samakāni datvā, sabbam eva sādīsam atthi, tibhāsāvācakaaporisa-catulāṅghīti sattannam porisānam sajjhukatatak'ekamekañ ca samam samam deti pun'ekavāraṇ.

63. Dūtānūdūte Sattabandhagiriṃ ārohaṇte paṇāmaya Buddha-pādevaḷaṇṇajānāvagacchite Bhūmīndavaraparamasiribhāgyadharadhammika-mahārājā tinnaṃ dūtāmaccānam visamakānam pañcaviśatipala-vīseti-pala-paṇḍasapalāti rajatāni upadiyamāno.

64. Ariyamunipabhūtīhi bhikkhūhi saddhim āgatānam attha-brāhmaṇaḷaṅkādhīpā tipala-dvipala-chapādan ti rajatāni, yathā-kamaṃ dūtāmaccapeśakaporisānam tepaṇṇāsajanānam pañcapala-dvipala-tipalan ti rajatāni, visamakāni datvā tinnaṃ dūtāmaccānam sajjhupādarājamuddhikam kotetvā catukūñjāgarurajatavatūmaṃ yathākamaṃ adāsi dve pādādhikasattapalā gaṇanāvasena pun'ekavāraṇ.

65. Api ca so Mahārājā kārūññadharo te dūte pakkosāpetvā Suriyāmarindanāmike pāsādavare upatthāpentō mahārahe rajatamaye rājapallāṅke nisīno mahāmaccehi parivārīto sajjhubhiṅgāra-Yipunalikkhañ ca sajjhucāṭiYipunalikkhañ ca Syāmakheḷamalakañ ca yugakoseyyaCīnarājīñ ca ekakoseyya-accalattadesaṇ ca tipesāvatthakañ ca timsathāliñ ca settarasabhaṇḍabhaḷajanakhirarukkhāniyāsālepanaṇ ca chabhaṇḍabhaḷajanakamapaṇḍarañ cāti upabhogaṇi navabhaṇḍāni tesam dūtāmaccānam samakam samakam adāsi.

66. Pavesananayapucchake dūtānūdūtātay'eva tasmim Paramakhattiyavamsādhīpacciho rājā dūtāmacca-bhāsāvācaka-porisa-pesakaporisānam karuṇāvegasaṃsāhitamānaso taloddhātārākanna-pesanivattham mikaramoddhadesasovannatālam kañcukakoseyyaVelantā-sajjhumbutalūpujaśovannañcittatālekam kuṭagaṇṭhikasovannañcā-vīsam sovaṇṇagaṇṭhipupphatuṅgoddhātakoseyyaveḷīyagīvakañ ca kāyaveḷīsanādhārañ ca asisapharukosaparikkhittasajjhukethālikañ cāti vatthābharaṇāni rājadūtāssa ca datvā;

67. pesanivatthakasetatālañ ca koseyyamoddhāsovannatālamikaram koseyyaVelantā-sajjhutalūtuṅgarajatavicittarukkhakañcukañ ca gaṇṭhikasovannañathūpikapañcaviśaṇṇa ca pupphatuṅgasatakoseyyaveḷīgīveyyakañ ca gaṇṭhikasovannañ ca kāyavethāsānādhārañ ca asisakosapharuparikkhittasajjhukakotikañ cāti vatthābharaṇāni upadūtāssa datvā;

68. pesanivatthakasetatālam uñhisakoseyyamoddhātālasuvanna-desāñ ca missakakoseyyutuṅgarajatatālanīlāvilantā-koseyyakāñcākañ ca gaṇṭhikakāñcanathūpikañ ca koseyyayoddhātutūṅgapuppha-

sovaṇṇagaṇṭhikakāñcaṇathūpikaveḷiyagīvañ ca kāyabandhasanādhārañ
ca khaggakosapharuparikkhittasajjhucārikañ cāti

69. vatthābharaṇāni trīdūtesa ca datvā; kañcukelakatala-
rattūtūṅgelakasaajjhugaṇṭhikasādisaphāraṇgañ ca cumbitakoseyya-
talarattūtūṅgasuvaṇṇarukkhañ ca kāyasannaddhakoseyyamassararūrājiñ
ca rajatagaṇṭhikasādisaphāraṇgapañcadasañ cāti vatthābharaṇāni
dibhāsāvācakaVilantassa datvā;

70. rajatagaṇṭhikasādisaphāraṇgañ ca kāyasannaddhakoseyya-
massararūrājiñ ca koseyyelakatalarattūtūṅgelakakāñcukañ ca
cumbitamelakatalarattūtūṅgasuvaṇṇarukkhañ cāti vatthābharaṇāni
dibhāsāvācakaLaṅkā-Vilantassa datvā;

71. koseyyapaṇḍalāpesavattakañ ca vicittarājikañcuka-
terasañ ca gaṇṭhikadantarattaraṅgaterasañ ca koseyyaCīnapesa-
sāṭakacatukkarājiterasañ ca koseyyamīkarūtūṅgapupphatataratta-
terasañ ca kāyabandhakoseyyaCīnarājirattaterasañ cāti vatthā-
bharaṇāni terasapesakaporisānaṃ datvā;

72. koseyyasamasevatarattūtūṅgakadalīpattakañcukañ ca
gaṇṭhikadantaragaṇṭharattañ ca elakatalarattūtūṅgapupphamīkarañ ca
koseyyapaṇḍalāpesavattakañ cāti vatthābharaṇāni laṅghījetṭhaka-
porisassa datvā;

73. kāyabandhakoseyyaCīnarājītucohañ ca vicittarājikañcukañ
ca dantaḡaṇṭhikaraṅgarattañ ca mīkarakoseyyaCīnatatarattūtūṅga-
pupphañ ca pesanivatṭhekkatebanadesaṇ ca kāyavethanaCīnarāji-
tucohañ cāti vatthābharaṇāni laṅghīsisānaṃ datvā;

74. rājīvicittakāñcukachattīsañ ca gaṇṭhidantachattīsañ
ca mīkarakoseyyasamasevachattīsañ ca pesavattakkasubaraṇa-
chattīsañ ca koseyyaCīnatucoharājīttīsañ cāti vatthābharaṇāni
ttīsaṇṇesakaporisānaṃ adāsi ekavāraṃ puna.

75. Dūtānūdūtāmaccā pavisitvā Devamahānagare saṇṭhitā
yāva paṇḍagatā. Kiñci vekalaṃ na hot'eva.

76. Tathā so Dhammiko rājā Samindādhīpatināmo tesāṃ
dūtātayapesakaporisānaṃ mahākāruṇīkadharo sucaritena bhavēyya.

77. Laṅkāpīṇdo Sirivaddhanarāja imaṃ kusalaṃ anumodī.

78. Api ca Laṅkuttamamahārāja sabbe saṅgha-Ariyamunino
nimantatētvā tamhā jālanagarahā anupotaṃ orohitvā āgacchante.

79. Kapitallotelantenāmaniyāmakō sabbasmiṃ saṅgha-
Ariyamunimhi pasannacitto sabbe saṅgha-Ariyamunīnaṃ manorethaṃ
pāpesi. Te saṅgharājaporisa sabbāgamaṇā kenaci vikalā na honti.

80. Ekādasaruddhaisaraparemanāthanārāyanadasarājadhara-
dhammasēṭṭho mahārāja mahāsēnāpatinā tam atthaṃ ārocito
viditvā pākataṃ "Kapitallotelantenāviko Vilantajātibāhirapakkhiko
pavara-Buddhasāsaṇe pasannacitto sabbe bhikkhū-Ariyamuni-
pāmoḁkhe paṭipajjamaṇo kenaci avikalāpeti"ti rājāvacaṃ bhāsītva
pasannacittassa Vilantassa catupalagaruk'ekasuvaṇṇasarakāñ ca
vīśapalagarurajatakoraṇḍakañ ca rajataparikkhitadaṇḍakosamūla-
lattatisūlaṃ kañcukasannaddhayuttaṃ paṇṇāsasovaṇṇagaṇṭhikañ ca
datvā; "So Sirivaddhanapurīṇdo rājā anumodanaṃ karotu iminā
rājakusalēnā"ti āha.

81. Api ca sānusaṅghā-Vīruddhācarīyo-Pavarañānamunī ca
te therā bhikkhū sāsanaḡotakaṃ karontā Sirivaddhanapure
vasimsu.

82. Tasmīṃ ahontēvasādisāppakāni gīmaṇi ca hemantañ ca
dve utūni tesāṃ mahantaṃ vasanta-utu atīviya sītayuttaṃ.
Devamahānagarasādisaṃ saṅgho sace sukhayutto Laṅkāvēsīno
kulaputte ovād'atthāya pasannacitto tasmīṃ vasitukāmo vasatu.
Saṅgho utuviparināmatā ābādhiko hutvā phāsukaṃ alabhitvā
niccevasitum asakkonto; Sirivaddhanapure Aggamaḡāsēnādhīpatiṃ
tam atthaṃ Sirivaddhanarājāñcō ārocāpesi Devanagaraṃ saṅghaṃ
puna nivattāpan'atthāya. Iccetaṃ Sirivaddhanarājāñcō kusalaṃ
hotu.

83. Api ca Sirivaddhanapuruttamassa Laṅkindassa
yathājjhāsayaṇurūpena vā rājamittasanthave abhivuddhīyā vā
maṅgalarājapaṇṇākāre dātukāmo hoti.

84. So rājā Sāmindādhīpati mahārājadharaḡadhammasēṭṭho
nānāpadesaḡujito sabbaraṭṭharājūbhīpaṭṭhito patidānakovidō
rājaporisaṃ Ariyamuni-dūtānūdūtāmacce pucchāpeti.

niyāsebhāṇḍāni ca vīśaYipunathālānuthāleṇ ca sātīCīna-
thālānuthāleṇ ca pupphacandacakkayuttaYipunavījaniṇ ca cul'-
attharāṇaṇ ca samatīpapesanavattthaṇ ca satṭhīkoseyyavattthaṇ
ca ekavīśarājābhāṇḍāni Sirīlaṅkādhīpatissa kenitṭharaṇjakumārassa
adāsi.

90. Paramasoro Laṅkādhīpatissa rājamittasanthav'atthāya
rājāvatīkoseyyaYipuna-asīṇ ca adāsi.

91. Paramadhammikamahārāja pañcadassanānākarapatabhāṇḍāni
ca vīśaYipunaniyāsebhāṇḍāni ca cattālīśaCīnarukkhanīyāsebhāṇḍāni
ca paṇṇarasaYipunethālānuthāleṇ ca pañcatīpasaCīnathālānuthāleṇ
ca suvaṇṇarājīmaṇḍiṇ ca telapākerāṇīvicitt'uccamaṇḍiṇ ca
tenahutakāḷamettikasaḷākaṇ ca tisahasasūciyo ca dve ratta-
setakoseyyakāyabandhanāni ca pupphacandacakkaYipunavījaniṇ ca
sakunālomavījaniṇ ca aggakūṭamaṇḍap'antocetucattālīśabhāṇḍāni
ca maṇḍapebahicuddasabhāṇḍāni ca Laṅkādhīpasaṅgharājassa adāsi.

92. So'ham tisahasapattat'anukasuvāṇṇaṇ ca pupph'olambana-
chatteṇ ca muggena rājīvicittabhāṇḍāni ca dvādasanānāsetasuvāṇṇa-
bhāṇḍāni ca soḷasaYipunarukkhanīyāsebhāṇḍāni ca tīpasaCīnarukkha-
niyāsebhāṇḍāni ca tīpasaCīnathālānuthāleṇ ca pupphacandavata-
Yipunavījaniṇ ca tisahasasūciyo atṭhapesanavattthaṇ ca tathā
viyūhanavattthaṇ ca dvādasavataḷakoseyyaṇ ca tathā rājīkoseyyaṇ
ca Laṅkādhīp'Aggasenāpatissa dadāmi ti.

93. Sirīsebhāṇḍānīpārinibbānasaṃvaccharato dvīśasasadvīśa-
navanavutīmūsaikasaṃvacchare asujamāse kāḷapakke sattamītiṭṭhiyam
sukravāre Sirīyuddhayādevamahānagarato pesitam idaṃ pavara-
subhakkharan ti.

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